



The Navy Chaplain

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Petty Officers Gatling and Timmons, RPSN Genz and ASAN Murillo train in 3M (Maintenance and Material Management) aboard USS ENTERPRISE (CVN 65).



Marine CPL Matthew Scott speaks with public affairs after being reunited with his mother through a community relations project in Thailand.

A Chaplain in "The 'Stan"

by CDR Joseph A. Scordo, CHC, USNR

There are lessons to be learned from ministry at the "tip of the spear" in Afghanistan.

A COMREL Becomes a Miracle

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CHIEF OF CHAPLAINS

Office of the Chief of Naval Operations
Washington, D.C. 20350-2000

Dear Colleagues in Ministry,

Our religious ministry teams serve Sea Services personnel around the world. During my visits, I am impressed by your ministry and by the accolades your shipmates offer for your service. Every echelon of the chain of command appreciates your work.

The Navy Chaplain articles this quarter reflect our ministry's global impact, as well as its unique institutional dimensions and its rich heritage. Chaplain Joe Scordo reflects on ministry "at the tip of the spear" in Kandahar, Afghanistan. Chaplain Robert Jones tells the story of a community relations project that brought about a near-miraculous reunion of mother and son. Chaplain Steve Beyer shows how something as "un-spiritual" as maintenance of shipboard spaces can yield ministry opportunities, and Chaplain Jon Fredrickson describes the challenges faced in finding unknown human remains at sea.

You will also find two reports related to "Giants of the Chaplain Corps." The first covers a special rededication service at Arlington National Cemetery held to honor our first Chief of Chaplains, John Brown Frazier. The second report summarizes recent Marine Corps training on Chaplain John Craven.

Our Pastoral Care Residency (PCR) program then shares the spotlight as Chaplain Bruce Anderson recounts the benefits he experienced from the program and Chaplain Jane Vieira, the PCR Program Manager, provides the technical details.

Thank you again for your service to our country and your God. May the work of your hands and the words of your mouth be a blessing to those you serve so faithfully.

In God's service and yours,

A Chaplain in "The 'Stan"

by CDR Joseph A. Scordo, CHC, USNR

It's hard to believe that almost a full year has passed since the Marines of the 26th Marine Expeditionary Unit (MEU) entered Afghanistan. In mid-December 2001, I deployed as the 26th MEU Chaplain with other members of the MEU's Command Element, Battalion Landing Team (BLT), MEU Service Support Group (MSSG) and Air Combat Element (ACE) into Kandahar International Airport in Afghanistan. Shortly thereafter, the BLT chaplain and the MSSG chaplain joined us. We and our Religious Program Specialists made our temporary "home" there, and together formed a formidable Religious Ministry Team for our forward deployed forces.

I've been asked to put down a few thoughts (using the "20-20 hindsight" that always comes after an event) about our experiences at Kandahar, and what I would do differently if I had the chance to repeat the experience. The first item is not so much a "lesson learned" as a reaffirmation of something already understood by most chaplains: whether conducting a formal worship service or simply visiting the troops, a chaplain's ministry is eagerly awaited and most welcome. Walking into a "shop" or other working area, or crouching down to talk to troops in their "fighting holes," the chaplain was always greeted warmly and listened to with great interest. Being in dangerous surroundings may have caused the troops to be more open than ever to the chaplains as the perceived representatives of God. All of the chaplains in our team experienced a heavy response to all worship services, formal or informal, weekday or weekend. The desire for the Almighty was very evident.

Another lesson is that the opportunity to contact and foster goodwill among the civilian population through Community Relations (COMREL) projects may be limited. Due to force protection measures (American and coalition forces were under fire during most of our stay at Kandahar), COMRELS were not organized in the first few weeks of our time there. It was probably wise to delay outreach programs until conditions were more stable; the MEU would not be well served by well-meaning chaplains and troops who got themselves killed or seriously injured.

The command was well served by chaplains in the area of welfare and morale. There was no Morale, Welfare and Recreation department set up in Kandahar, so the chaplains readily took on this role. This was critical because there was a great outpouring of generosity from the American people in the form of letters, small gifts and sweet treats sent to our personnel in Afghanistan. The chaplain became the contact person for all the people at home who wanted to express their support with letters and "goodies." And it was the Religious Ministry Team that distributed the bounty and penned the "thank you's." Morale shot up with the reception of the gifts from home. This was one more way the Religious Ministry Teams assisted the command.

Another lesson learned was that potentially serious religious problems can arise suddenly, but chaplain intervention can defuse them quickly and easily. For example, some of the coalition forces inadvertently set up their office and sleeping areas in buildings reserved for Muslim prayer and meditation. Some of the Sailors with the MEU who were Muslim noticed what had happened and brought it to my attention. I spoke to the commanding officer who immediately designated these sites as "off limits" except for those who would use the spaces for prayer. His quick action calmed the religious sensibilities of our American Muslims and



enhanced good relations with the native Afghans who worked with us. Once again, they had places set apart for their daily prayer observances.



We also learned that the media can be useful. The relationship between military and media does not have to be “adversarial.” The media in Afghanistan provided continual coverage of the War on Terrorism for people all over the globe to see. Rather than avoiding the media, I invited reporters to report on our religious ministry. What better way to get the message to the folks back home that the spiritual needs of our troops were being met than to use the media resources already at hand?

The media reported on our religious worship services, especially at the Christmas and New Year holiday period. Many members of the press and television crews actually took part in the worship services. As a result, when a chaplain conducted memorial services for Marines killed in the line of duty in Afghanistan and Pakistan, the media who gave worldwide coverage were not strangers to us. They made it clear to everyone that the fighting forces involved in Operation Enduring Freedom were being cared for spiritually, as well as physically and emotionally.

What would I do differently if I had the chance to repeat the experience? One thing I would do would be to bring more supplies with me “in country.” I took only one 30-day mount-out box

with me because I had not expected our stay to last as long as it did. After all (I reasoned) the MEU was located almost twice as far inland as the normal expeditionary operation would go. And we were told that the Army and Air Force would relieve us before long. As it turned out, some of our religious supplies began to run short at the 30-day point. Fortunately, our logistic chain back to the ship where our supplies were located was excellent, and we had little trouble getting re-supplied. When going ashore, it is better to have more supplies than needed than to risk running short of materials that you might have trouble replenishing in a timely manner.



In sum, the MEU’s time in Afghanistan was spent in a difficult and dangerous operation under austere conditions. Yet I’m confident that all the chaplains deployed there would do it again “in a heartbeat” because the experience was so good and the opportunities for ministry were so numerous. What a great opportunity we Navy chaplains have to do ministry that makes a difference. We have the opportunity to represent the presence of God to our forces as they fight to bring peace and ensure freedom in our world!

A COMREL Becomes a Miracle

by LT Robert Jones, CHC, USNR



During a recent exercise called *COBRA GOLD*, Marine Wing Support Squadron 171 was located at a base camp on the airstrip in Utaphao, Thailand. RPSN Joshua Clark and I were planning Community Relations (COMREL) projects in the local area. One project would prove to have consequences that we could never have imagined.

During a previous exercise, we had talked with some staff non-commissioned officers about one of our Marines, CPL Matthew Scott, who had been adopted from Thailand. We wondered if the orphanage he was adopted from still existed.

When we arrived in the town of Pattaya for *COBRA GOLD*, we knew about the orphanage, but had no idea where it was. During liberty in Pattaya, we found small collection boxes for the orphanage posted at businesses throughout the town, but we were still unable to get clear-cut directions to the facility. Finally, we found a proprietor who had a collection box and knew where the orphanage was. A Marine in our unit asked some local residents for help and got a hand-drawn map to the orphanage. We pressed forward.

A few days later, we planned a site survey, then the COMREL itself. Upon arriving, we found the orphanage to be in great shape, staffed by motivated and dedicated caregivers and filled with youngsters. We met with the office manager, Ms. Chomjinda, who then ushered us in to meet Father Ray Brennan.

Miraculously, they were able to find CPL Scott's original paperwork! His adoptive father, an Army MP, had adopted him from the orphanage 20 years earlier. Mr. Scott still supports the orphanage and had sent a photo of CPL Scott in his Marine Dress Blues. What a moment for us all! Cpl Scott and Father Ray talked and caught up on old times. The youngsters at the orphanage really took to all the Marines, especially to CPL Scott, who was a type of hero.

The Thai military got involved and was able to assist in the location of CPL Scott's biological mother. After much effort, she was found! When

the big moment came, mother and son embraced in a clinch that seemed never-ending.

"It was a miracle to be able to return and find my mom, something I've always wanted to do," CPL Scott said. The Columbia, South Carolina, resident said it was "a miracle" to be able to meet his mother, 44-year-old Tom Horn-ngam, a construction worker.

The Public Affairs Officer and the Thai military did a masterful job of providing interpreters and transportation.

His mother, speaking through an interpreter, told



reporters she had thought she would never see her son again.

"I'm happy that he is not angry at me for giving him up for adoption," she said.

"She had to do what she had to do," Scott responded. "I understand. I'm just happy she can see me now."

Ministry as a Navy chaplain provides some of the most exciting and unexpected miracles—you never know what miracle God has in store!

Crossing the Brow: Thoughts on the Faces and Places of Ministry

by CDR Stephen Beyer, CHC, USN



You're excited about orders to shipboard duty. After all, that's why you joined the Navy. Go to sea, see the world, and help the Sailors you sail with to see the grace of God in their lives. But the excitement doesn't last long. During your "welcome aboard," the XO quickly shifts the topic from your pastoral experience to your shipboard experience—specifically to your experience with 3M, the Maintenance and Material Management System.

"Chaps, have you ever been through a yard period? What do you know about the Current Ships Maintenance Project (CSMP)?"

Welcome to the wonderful world of iron ships and black, steel-toed shoes—a world where ministry mingles with the mundane. There is no way to get around it, so you might as well get good at it.

I reported to USS ENTERPRISE (CVN 65) soon after it began a 12-month Extended Drydocking Selected Restricted Availability (EDSRA). This is my second ship and my second time in the yards, so I had some experience. But it had been 10 years between ships, and my previous command allowed me to "rent" space instead of owning it, which meant that I didn't know very much about material readiness. I knew how hard the shipyard is on crew morale. After all, it's like living in your home while it's being rebuilt. But I didn't know very much about space maintenance. Since I hadn't "owned" any spaces, I had left that to the professionals.

What do I mean by "owning" versus "renting"?

It is possible to "rent" space in the Navy. You are the tenant, but someone else is the landlord and responsible for the maintenance. There are advantages to "renting":

- You are free to focus on your primary mission where you are the resident expert;
- Secondary functions (like maintenance) fall to the other experts;

- You will never put the command at risk by failing a 3M inspection;

- When something goes wrong, it's not your problem.

All of the arguments for renting a home or apartment apply to renting space in the command. But there are also advantages to owning. When you "own":

- You pay your own way and earn the respect of your peers;

- Secondary functions and collateral duties can actually open new doors and broaden ministry, rather than impede it;

- You have a stake in the community, and the community knows it.

Of course, you may not have a choice. Even if you would like to rent, the command may require you to own the program.

On ENTERPRISE, the Religious Ministries Department owns its spaces. That means that we are not only responsible for the ministry that takes place, we are also responsible for the place that ministry takes. During this EDSRA, we have to care for the spaces as well as the faces. Sometimes, it seems like we care too much about the



RP2 Kimesa Gatling enters a work candidate in OMMS-NG (Organizational Maintenance Management System - Next Generation); the job will be screened by the ship's Maintenance Department and AIRLANT before it is added to the CSMP.

spaces. One evening in the middle of the yard period, my 10-year-old daughter said, “Dad, what do you do all day? When you were at the chapel, I knew what you did. You preached and taught and talked to people. What do you do on the ship?”

That day I had counseled a few Sailors. But much of my day was spent reviewing the CSMP, meeting with contractors, overseeing work, identifying additional work candidates and attending a weekly EDSRA progress meeting—not the type of ministry that my daughter understands or that I enjoy. But it was an important part of the bigger picture that includes the faces *and* the places for ministry.

My predecessors planned to build a better place for ministry. It started three years ago when the Religious Ministries Department (RMD) identified a problem with the spaces and entered a job into the CSMP: “*The sound and heat levels in the offices, crew’s lounge/library and the chapel are too high.*” This is a chronic problem for gallery spaces (under the flight deck) on carriers, not limited to the RMD. Thanks to the great support of NAVSEASYS COM and the Chief of Chaplains, the work eventually was scheduled for this EDSRA. We are now overseeing \$775K worth of contract work to lower sound levels and improve the heat-



Chaplain Mike Reckling speaks with a Sailor aboard ENTERPRISE.

ing and cooling in our spaces. We hope to reduce noise levels by 15 decibels.

What does this have to do with ministry? Everything! If the offices (underneath the “4 Wire”) are quieter, we may actually be able to “hear” confessions. And the preacher might still raise his voice in the chapel—underneath the waist catapult—but

only to make a point, not just to be heard over the roar of a launch. Sailors may be able to take a break and watch TV in the crew’s lounge, or to read in a comfortable library. Why? Because several successive Religious Ministry Teams have made it their business to get this work done, rather than just complaining about the noise in the neighborhood.

As a chaplain, you may not like this aspect of the job. After all, you didn’t learn it in seminary. However, it is listed in the functions and tasks for Religious Ministry Teams. It is an important part of the bigger picture of ministry. If you just rent space, chances are that you will never make the investment in order to make the changes to build a better place for ministry.

Here are a few suggestions if you’re crossing the brow for the first (or second!) time:

- Learn about the ship and take ownership of your spaces. This includes basic qualification in Damage Control and 3M.
- Think about how your spaces affect ministry and/or make ministry more effective. Most commands want to improve services, if they can. You may not see the results, but those who follow you will. Owners invest in the future.
- Remember your ministry as a chaplain. All of these other things are means to an end, not an end in themselves. But they can help mobilize your ministry and promote an effective Command Religious Program.

I’m anxious to finish the work and get out of the yards. So are my 3,800 shipmates on ENTERPRISE. But most of all, I’m anxious to put our spaces to work and do what we were really sent here to do. We’re making preparations and anxiously waiting to hear those familiar words, “Underway, shift colors.”



RPCM Dwyane Thompson performs a spot-check on a fire station in the RMD spaces following preventative maintenance.

Chaplain John Brown Frazier Honored and Remembered as Navy's First Chief of Chaplains



"If Chaplain John Brown Frazier could tell us what he thinks of our Corps today, I believe he would be pleased that we indeed provide life-transforming service throughout and beyond the Sea Services."

With these words, the current Chief of Chaplains, Rear Admiral Barry Black, paid homage to the groundwork laid by Frazier as the Navy's first Chief of Chaplains, charting a course the Chaplain Corps continues to follow today.

Chaplain Black made his remarks at a ceremony honoring Frazier at Arlington National Cemetery. The ceremony was held to commemorate Chaplain Frazier's service and to re-dedicate his headstone with new inscriptions that indicate the year he died (1939), and his unique position as the Navy's first Chief of Chaplains.

Deputy Chaplain of the Marine Corps Randy Cash initiated the work to have the gravestone updated, and provided a summary of Chaplain Frazier's career at the re-dedication ceremony:

"While serving as the Deputy Director for the Navy Chaplains School in 1998, I made a visit to Arlington and found Chaplain Frazier's resting place," said Cash. "I noticed the year of his death had not been inscribed on the headstone, nor did it signify his role as the first Chief of Chaplains.

"Thanks to contributions from former Chiefs of Chaplains, we were able to have his headstone finished. It's important to the Corps that we recognize our first Chief who provided us all a sense of direction and unity."

Captain John Brown Frazier, a Southern Methodist minister, was appointed as head of the Chaplain Corps on November 5, 1917. As early as 1871, chaplains had advocated for one of their number to represent their interests in Washington. With the coming of World War I, the appointment became a necessity due to the significant increase



in the number of chaplains and the urgency of war preparation.

Chaplain William W. Edel, who retired as a Navy chaplain in 1946 after nearly 30 years of service, wrote of Frazier, saying "He was a big, hard-muscled man, with a face that looked as if it might have been chiseled out of stone, and he was as resolute as he looked. But under that flinty exterior there was compassion and tenderness and a most amazing and unpredictable sense of humor. That sense of humor could ridicule and sting, but it was the cut of the surgeon's knife, corrective and healing. And such a man, in 1917, was ready and waiting when the call came to take the helm and steer the Corps through its most challenging days.

"When he reported for duty at the Navy Department, he found he must develop his own position, continually breaking new ground, solving new problems, laying new plans, continually meeting fresh opportunities and fresh discouragement, finding new friends. Through it all he thrust his way, carrying the Corps of Chaplains to new heights of efficiency and prestige. No man less resolute could have done it."

The Office of Chief of Naval Chaplains was not officially created by law until December 1944,

when the rank of Rear Admiral was attached to the position. Within the Chaplain Corps, the title "Chief of Chaplains" was universally used before this date.

When the United States declared war on Germany on April 6, 1917, there were only 40 chaplains on active duty in the Navy. By the time of the signing of the Armistice on November 11, 1918, 200 chaplains were serving. Three decades later, during World War II, over 2,800 men wore the uniform of the Navy chaplain.

Rear Admiral Robert D. Workman, Chief of Chaplains during World War II (and the first to be

made Rear Admiral while still on active duty), paid tribute to Chaplain Frazier during burial services for him on November 11, 1939, at Arlington Cemetery. Workman said, "Upon the shoulders of our first Chief rested the responsibility of selecting an exceptionally large number of new chaplains, and of establishing our Corps and its responsibilities on a basis such as had never been undertaken prior to that time. The manner in which Chaplain Frazier faced his task and the degree of success which he attained have left us an example and a heritage for which we must ever be thankful."

The Military Chaplains Association 2002 Scholarship Recipients



This year, the Military Chaplains Association awarded \$2000 scholarships to five Chaplain Candidates. One scholarship in memory of Chaplain, Colonel, Christian H. Martin, USAF Retired, and another in memory of Chaplain, Colonel, James R. Barnett, USA Retired, were given by their families. Funds to support the scholarship program, as well as other MCA programs, come from individual gifts, Chapel Fund donations and designated offerings. Since beginning the Scholarship Program in 1992, MCA has awarded \$86,000 in scholarships. The 2002 recipients are:

Donetta R. Cochrane

Donetta is a first year seminarian at Assemblies of God Theological Seminary. She is endorsed by the Assemblies of God church. Donetta is a Navy Chaplain Candidate.

Kevin L. Humphrey

Kevin is endorsed by the Southern Baptist Church and attends Southwestern Baptist Seminary. He is an Air Force Chaplain Candidate and expects to graduate in May 2003.

Mark T. Winton

Mark is an Army Chaplain Candidate. He attends Covenant Theological Seminary and is endorsed by the Presbyterian Church in America.

David E. Rozanek

David is an Air Force Chaplain Candidate. He attends Memphis Theological Seminary and is endorsed by the Disciples of Christ Church.

Steven L. Survance

Steven attends Asbury Theological Seminary and is endorsed by the Church of the Nazarene. He is an Air Force Chaplain Candidate.

Human Remains Found at Sea: Lessons Learned

by CDR Jon C. Fredrickson, CHC, USN



Sea Service ministry is always full of challenges. Our shipmates often look to chaplains for guidance, both personal and professional. In some cases, there are set answers; in others, we must adapt and use the skills we have to make our best responses. During the recent deployment of the USS JOHN F. KENNEDY (CV 67) Battle Group from February through August 2002, three sets of human remains were discovered and retrieved from the sea. Each was handled differently from a medical, ethical and religious point of view. Each set of remains was discovered in a different location relative to a foreign country. Based on the customs and laws of each country, and the moral and ethical considerations of the JFK chain of command, the disposition of each was handled in a different way. The first person was found floating off the island of Crete shortly after a port visit there in early March. The second person was located in the northern Arabian Gulf near the United Arab Emirates. The third was recovered off Pakistan. The religious challenge and moral responsibility to properly dispose of the remains was a unique challenge in each case.

CASE ONE: The Cretan Woman

The USS JOHN F. KENNEDY had not been underway three hours from a port call in Crete when a body was discovered by a lookout. The body was retrieved by search and rescue (SAR) swimmers in a motor whaleboat and brought aboard at the stern dock. Chaplain David Mudd, JFK's Roman Catholic priest, and I met the body there. Father Mudd anointed the corpse and I said a Protestant prayer. Religious accommodation was based solely on assumptions; Crete is a predominantly Greek Orthodox country, so Christian prayers by liturgical traditions close to that faith were rendered over the body.

The next challenge involved ministering to the SAR swimmers and the boat crew that drew the person from the sea. It was determined that a Critical Incident Stress Debriefing (CISD) did not

need to be conducted, but that an outbrief and sharing of feelings was appropriate. A simple message was shared with those who participated



in the recovery. We told them that they would be some family member's heroes because a lost relative would be returned for proper burial.

Several weeks later JFK's commanding officer received a letter from the woman's family expressing gratitude that their mother's body had been found. In the letter, the family called the JFK swimmers and boat personnel "heroes." It was a most heartwarming moment for all involved.

CASE TWO: The Man in the Gulf

In April, after a port visit to Bahrain, a second body was found floating in the waters of the Gulf of Oman. This time the remains were not intact. The boat crew and SAR swimmers literally fished parts and pieces from the sea. Since the United Arab Emirates (UAE) is predominately Muslim, yet has a varied and diverse faith tradition population, no assumptions were made as to the person's religious background. Chaplain Mudd and I offered generalized prayers. The remains were returned to the UAE.

Care of the SAR swimmers, boat crew, and medical personnel were more individualized and critical because of the state of the body. One of

the SAR personnel especially had great difficulty with the task he had to perform and was referred to the ship's psychologist.

CASE THREE: The Man from Pakistan

In May, while on station near Pakistan in support of Operation Enduring Freedom, a third body was found. Decomposed but still intact, the body was brought on board and the same procedure was followed as before. Chaplain Mudd offered prayers from his faith tradition and I from a Protestant faith tradition. This case had an added challenge—no country in the area would take the body. It was determined by the JFK chain of command to simply commit the remains back to the sea. An assumption was made that since Pakistan was an overwhelmingly Islamic country, the man was probably Muslim. Our Muslim lay leader, VS 31's LCDR Muhammad M. Frakhan, was asked to offer the *Namaz-e-Jinazah*, a traditional Islamic funeral prayer during a short and dignified burial at sea.

The invitation to be included in these procedures was an extremely moving one for the lay leader. Upon the completion of the burial at sea, he wrote the following reflection for the ship's PAO:

"I am the Islamic Lay Leader onboard the USS JOHN F. KENNEDY, a warship conducting flight operations in support of Operation Enduring Freedom. Every day this warship launches dozens of jets that target Al-Qaeda and Osama Bin Ladin's followers. There is a widespread impression in the Islamic world that the United States is targeting Islam. However, nothing could be further from the truth.

"On April 28, 2002, I was going about my daily routine when I was asked by the ship's command chaplain, CDR Jon C. Fredrickson, to offer Namaz-e-Jinazah (funeral prayers) for a dead body that had been found floating in the water. I inquired, as to how the determination was made of the dead man's faith. I was told that since he was found in the waters surrounded by Islamic countries, it was assumed that he was a Muslim and the ship wanted to afford the man a decent burial with prayers offered by a member of his faith. I dutifully accepted, offered the prayer and a dignified burial at sea was performed. I was particularly overcome and touched by the efforts that this warship went through to arrange an Islamic burial

for a stranger who may have been of the same faith as that of the terrorists responsible for the 9/11 attacks. All this from a ship that is flying daily missions to bring to justice the people that had committed such a heinous crime against the United States and humanity.... The United States is not at war with Islam. The reverence shown to this complete stranger of the Islamic faith couldn't be possible if the United States military detested Islam. There was no discrimination here. The thought was for this man's family. The regard given to him and the way in which the ceremony was conducted was of the utmost respect and caring for a human being."



The inclusion of the SAR swimmers, the boat crew and attending medical personnel as silent witnesses to the burial at sea proved to be a more powerful healing and closure practice than any or all of the counseling and outbriefing efforts that we had done before.

Conclusion

In the end, the most powerful healing tool for SAR and boat personnel turned out to be religious ritual. None of the JFK personnel needed to share the same religious preference as the person whose remains were retrieved from the sea, but the inclusion of some form of religious rite or ceremony gave great comfort and closure to all involved. Most enduring was the concept of affording simple dignity to each person found.

These three episodes reinforce the importance of the chaplain having an understanding of faiths other than his own. As well, they emphasize the benefit of having trained lay leaders for every possible faith tradition. We never know what situation may face us. As the experts on religion and culture, we must prepare ourselves and equip our ministry for as wide a contingency as possible.

Chaplain John Craven's Memory Lives On



Chaplain John Craven served with the U.S. Marine Corps longer than any other Navy chaplain. Enlisting in the U.S. Marine Corps at the age of 17, he was later discharged, after which he attended college and seminary, and returned to active duty. During his career, he served in a variety of Marine billets, retiring as Chaplain of the Marine Corps. He continued his ministry to veterans until his death in April 2001.

In a recent Professional Military Education (PME) session, Master Sergeant Darrell Jackson of MARFORLANT shared Chaplain Craven's story with his fellow Marines. Through research in the Chaplain Corps archives at the Chaplain Resource Branch and interviews with John Craven's brother, retired chaplain Allen Craven, MSgt Jackson discovered the story of a Chaplain Corps and Marine Corps hero. His presentation included a video of Chaplain Craven and other veterans discussing the Chosin campaign during the Korean War. An



Retired Chaplain Allen Craven, brother of Chaplain John Craven, receives a MARFORLANT plaque from MSgt Darrell Jackson.

added touch was the presence of Chaplain Allen Craven. The PME was well received and a week later was still being talked about by MSgt Jackson's colleagues.

From "Navy Chaplains on Duty With Marines" by Chaplain John Craven:

"The Navy Chaplain who is responsive to Marines and shows his concern for them will become an adopted "Marine" and, if assigned to a Marine infantry battalion, may quickly discover that he is "in" the Marines. The Chaplain gets an inkling of this feeling when he appears in his Navy apparel and his Marine buddies accuse him of being out of uniform....

"The late Major General Homer Litzenberg, USMC, my Regimental Commander in Korea said, 'We are a peculiar breed of cat, and we like to have Navy Doctors, Dentists, and Chaplains with us who understand us and who like to be with us.' It is difficult to equal, and impossible to exceed the mutual admiration and respect that exists between Navy Chaplains who love the Marines and the Marines love for Chaplains who like to be with them.

"The two Corps celebrate their anniversaries in the same month. Several Marines have humorously remarked that after the Marines Corps was formed on 10 November 1775, it did not take long before the need for a Chaplain Corps was realized, and now we as Chaplains celebrate 28 November as the birthday of our Corps. Actually, I have always felt there is a deep spiritual kinship between the two Corps. This affinity is based upon the mutual concern of Marines and Chaplains for the worth and dignity of the individual. This, coupled with their common understanding that this worth is never greater than when the individual has committed himself to a cause greater than himself, helps them also to realize that no man can demonstrate a greater love than to lay down his life for his friends."

Give Me Something Operational!

by CDR Bruce Anderson, CHC, USN



“But I even marked on my dream sheet that I did not want PG school – does that make any difference?”

“Not today...”

With that response from the detailee, I learned that I had two choices for my next assignment: post-graduate school or the Pastoral Care Residency (PCR) program. I chose the latter, viewing it as something like the lesser of two evils. Before the year ended, however, I thanked the detailee for sending me.

I'll offer some of the reasons I found the PCR program so beneficial in a moment, but first let me share with you some of my initial misgivings. I imagine they are similar to those held by other Navy chaplains who might be reluctant to ask for the program.

CPE ain't for me. My impression of Clinical Pastoral Education dated back to my seminary days in the late '70s and early '80s, when the CPE model tended to be far more confrontational. I had friends who felt abused by a supervisor's "in-your-face" tactics. I simply had no interest in or desire for CPE training.

I want something “operational.” Having just completed three years and two deployments as command chaplain on USS SAIPAN (LHA-2), I was ready for shore duty. But I was hoping to stay with the line. Hospital ministry didn't appear very “career enhancing” and, more to the point regarding what I was thinking at the time, it didn't sound very interesting.

Was I ever wrong! ...on both counts.

CPE turned out to be an experience that led to dynamic professional development and genuine personal growth. I have never spoken to a graduate of the program who didn't echo such sentiments—including several who entered it, as I did, with reluctance and doubt. After a year in the program, graduates have learned how to be more attentive, more astute listeners. They're also far more aware of (and, therefore, able to transcend) their own blind spots and prejudices. In short, PCR residents leave the program with new skills and tools, equipped as never before to effectively and compassionately minister to God's people. At least a half dozen former residents (including two

in the program with me), have described the PCR program to me as one of the most profound and positive experiences of their lives.

A detailed description of the CPE process and the residency program would be beyond the scope of this article. (See *accompanying article by Chaplain Vieira.—editor*) What I would do is challenge anyone who might be considering it—or, for that matter, anyone who harbors doubts about it—to contact me or another former resident. I think I can guarantee that you will hear a ringing endorsement of Pastoral Care Residency and what it has to offer.

Let me offer two observations regarding the desire for “something more operational.” First, don't give credence to anecdotal comments that describe the PCR program or hospital duty as “bad career moves” or “career detractors.” No evidence exists to suggest that either has hindered promotions.

Second, what could be more operational for a chaplain than a major medical facility? The career sea pay counter on my LES reads 5 years, 6 months and 19 days—32 months of which were spent at sea, including two deployments and numerous work-ups and training exercises. I realize many chaplains have spent far more time at sea or deployed with Marines: I mention it to indicate that I have some experience in what are commonly understood to be operational chaplain billets. I can tell you that Naval Medical Center, Portsmouth is easily the most “operational” tour I've had (no pun on surgery intended).

Such a claim clearly begs the question, “What do you mean by *operational*?” Many hospital chaplains are assigned to deployable units such

as fleet hospitals and Special Psychiatric Rapid Intervention Teams (SPRINT), but that's not what I have in mind. Think, for a moment, not in terms of sea duty, FMF, or other standard notions of operational chaplain billets. Instead, consider what it means to minister to people in times of crisis.

Navy chaplains lead worship, push paper, counsel troops, attend meetings, etc. But where we really earn our pay, at least as far as the line is concerned, is in the rarer moments of tragedy and crisis—offering words of grace and peace to a Marine dying on the battlefield, or to burned and dying shipmates during a main space fire. In previous tours of duty, I've conducted memorial services for Sailors killed in fires or lost at sea, and for pilots who went down with their aircraft. I've accompanied COs to notify those pilots' wives, made heartbreaking casualty assistance calls to parents, and been flown by helo to a Coast Guard cutter tasked with retrieving hundreds of bodies after a ferry disaster. In each of my previous tours, I was called on to minister to people facing intensely painful or difficult situations. Those were, thank God, relatively rare occurrences.

In a major medical facility like Naval Medical Center, Portsmouth, chaplains minister *daily* to individuals confronting the ultimate issues of life and death. It is routine, rather than rare, to get that call or page requesting that a chaplain come comfort the dying cancer patient, console the wife of an accident victim, or cry with the parents

whose baby just died. It should go without saying that hospital chaplaincy can be physically demanding and emotionally draining. I would add that it is, at the same time, vastly rewarding and spiritually invigorating. That is as true as it is difficult to explain.

The point is, by combining the didactic and self-reflective insights of Clinical Pastoral Education with regular opportunities to enter into the most significant and traumatic experiences of people's lives, the Pastoral Care Residency program provides not only nationally recognized counseling credentials but, more importantly, invaluable training for operational ministry ashore *and* afloat.

Do the Navy, Marine Corps and Coast Guard want operational chaplains, trained to minister to Sea Service personnel in times of crisis? Do they require chaplains who are prepared—as much as one can be prepared—to minister effectively without crumbling under the weight of the trauma and chaos they encounter, whether in battle or in the lives of God's hurting people? If so, I would argue that no training available to Navy chaplains can begin to match Pastoral Care Residency.

Don't think of the PCR program as PG school. Don't think of it as shore duty, or a "year off." Think of it as the best learning and operational training experience out there for Navy chaplains—men and women who will find themselves serving God's people in some of life's most trying, terrifying and traumatic events.

Trauma-proofing Chaplains for Crisis Ministry

by CAPT Jane Vieira, CHC, USN



“There is no better training for operational ministry and crisis response than the Pastoral Care Residency. Dealing with death and dying, and acute emotional and physical crisis is about the best approximation I can think of to what you would see in a battlefield environment.”

**RADM Bonnie Potter, MC, USN
Fleet Surgeon, CINCLANTFLT**

The **Pastoral Care Residency** (PCR) is the Navy Chaplain Corp’s Clinical Pastoral Education (CPE) program, and is fully accredited by the Association for Clinical Pastoral Education (ACPE).

This 12-month residency, sponsored jointly by the Navy Chaplain Corps and Navy Medicine, provides intensive pastoral training in a peacetime environment that most closely approximates the trauma, crises and stress found in combat and traumatic critical events.

The program takes place every year from July through June at two locations: Portsmouth, Virginia and Bethesda, Maryland. The Portsmouth training is a joint venture between Naval Medical Center, Portsmouth, Virginia and the Veterans Administration Medical Center, Hampton Roads, Virginia. The Bethesda program is a joint, tri-service program between the National Naval Medical Center and nearby Walter Reed Army Medical Center, Washington DC. Currently, five students are trained at Portsmouth and three at Bethesda each year. A sixth student, a Canadian chaplain, funded by the Canadian Military Forces, joins the five residents at Portsmouth.

In a wartime environment, and during traumatic non-combat events, chaplains face the reality of providing support to wounded, dying and dead personnel, as well as to the medical, rescue and recovery personnel who care for them.

The intensive one-year PCR is an accredited CPE residency that prepares chaplains for ministry dealing with trauma, critical incident stress management, death and dying, operational stress management, disaster response, caring for



caregivers and a number of issues related to operational ministry and homeland security.

The residency includes individualized and group supervision. During clinical rotations, chaplain residents serve as active members of a multi-disciplinary team in such areas as trauma care, intensive care, coronary care, oncology, psychiatry and alcohol rehabilitation. Didactic sessions encompass numerous subjects, such as the dynamics of pastoral crisis intervention, pastoral care and counseling, battlefield ethics, theology of grief and suffering,

stress and trauma, death and dying, family dynamics, personality disorders and substance abuse. Residents also complete a week-long certification in "Traumatology and Critical Event Management."

Upon completion of the residency year, **graduates are eligible for board certification in the Association of Professional Chaplains (APC)** and the

National Institute of Business and Industrial Chaplains (NIBIC), professional organizations which certify chaplains for specialized ministry settings such as medical centers, educational institutions, prisons, businesses and corporations.

Basic Facts about the Pastoral Care Residency

Who may apply: Chaplains with no prior CPE training or no more than one CPE unit may request to be considered for this program. Eight lieutenant commanders (or those selected) are chosen annually for PCR.

How to apply: Check the post-graduate block on your Officer Preference Card ("dream sheet"). Specify "Pastoral Care Residency" and indicate your preferred training site (Portsmouth or Bethesda). In addition, you may send an e-mail to the detailee amplifying your interest in the program.

What is the Benefit: Chaplains will receive four accredited quarters of CPE that will greatly strengthen their counseling and pastoral care skills. This training will also be a transferable asset once one completes Navy chaplaincy and returns to civilian ministry.

Why the Program: PCR meets the need for the Navy Chaplain Corps' 1440-N sub-specialty billets that require chaplains who have completed a minimum of four units of ACPE accredited Clinical Pastoral Education.

When is the Payback: Each graduate must serve a minimum of two years in a Navy Bureau of Medicine and Surgery (BUMED) hospital or medical school 1440-N billet or in a Chaplains Religious Enrichment Development Operation (CREDO) billet immediately following the completion of the of the residency.

Funding and Billets: Training dollars come from the Chief of Chaplain's N977 budget. Residency billets are provided by BUMED.

For more information, contact the Office of the Chaplain, Bureau of Medicine and Surgery at 202-762-0498 or DSN: 762-0498.

In Memorium



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Harold Woodward, father-in-law of CDR Michael Sexton, CHC, USNR
Naval Consolidated Brig, Marine Corps Air Station Miramar, San Diego, CA 92145-5300

Awards

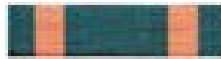


RP2 (SCW) Gregorio Arista receives his warfare pin and certificate.



Meritorious Service Medal

CAPT Shelia C. Robertson, CHC, USN
Chaplain Resource Branch, Norfolk, VA



Navy and Marine Corps Achievement Medal

RP3 Natalee Bryce, USN
Naval Air Station Oceana, Virginia Beach, VA



Outstanding Volunteer Service Medal

RP1(FMF/SW) Fermin T. Ancho, USN
USS LAKE ERIE (CG 70)

Command Advancement Program

RP3 Sophia Flores, USN
PCU RONALD REAGAN (CVN 76)

Fleet Marine Force

RP2 (FMF) Andre Floyd, USN
1st MARDIV, Camp Pendleton, CA

Sailor of the Quarter

RP2 (FMF) Enrico Antonio, USN
1st MARDIV, Camp Pendleton, CA

Seabee Combat Warfare

RP2 (SCW) Gregorio Arista, USN
Naval Mobile Construction Battalion 74, Gulfport, MS

RP3 Felicia R. Taylor, USN
Naval Base San Diego, San Diego, CA

RPSN Daniel Pigeon, USN
I MEF, Camp Pendleton, CA

Notes...from the Detailer

by CAPT Bob Burt, CHC, USN

Happy New Fiscal Year!! We're in the MONEY, we're in the MONEY, etc. Well, for a couple of months anyway. Actually, CDR Pugliese and I are going to have to demonstrate a lot of Detailer discipline if we are going to stretch our budget to meet the PCS needs of the Chaplain Corps for FY 03. We asked for \$3.5 million and are projected to receive only \$2.2 million for the year. We are welcoming extension requests at this time. Remember, when submitting your request, we will not sacrifice your need for professional development in order to save PCS money. If an extension works for you, us, the Corps and your command, we'll take a good look at the possibility. Last year, we executed 27 "no cost" moves. We're looking at 40-50 for this FY. Again, we'll leave you in the same geographical location only if it enhances your professional development.

For those 32 chaplains who were "bow-waved" into FY 03, we really regret having to extend you and deeply appreciate your understanding and flexibility. We know that for some it created family (school/spouse employment/housing) hardships and we apologize for the disruption. Thank you though, for being the example to the rest of those service members at your command who were also involuntarily extended.

We are in the process of notifying our FY 04 Funded Graduate Education (FGE) selectees. Congratulations to y'all! Pastoral Care Residency (PCR) is still available for two motivated chaplains coming off operational tours. Contact us ASAP!

We are excited about the upcoming PDTC schedule and the opportunity to brief you on current detailing issues and, more importantly, to meet with many of you on a one-to-one basis. As usual, we'll be present at each PDTC. We'll be easy to spot, we're the only chaplains with flak jackets on! God bless you!



Chaplain Burt with his flak jacket

A Report on Chaplain Corps History and an Appeal for Help

The first volume of continuous narrative history of the Chaplain Corps of the U.S. Navy in more than half a century recently arrived from the press. It begins where Chaplain Clifford M. Drury left off (September 1949) and continues to June 1958, covering the administrations of Chiefs of Chaplains Stanton W. Salisbury and Edward B. Harp, Jr.

The author of this volume (volume XII) is H. Lawrence Martin. After dealing briefly with the Korean War, Chaplain Martin emphasizes chaplains within the military structure, chaplains as clergy in uniform, and chapels and related structures. The book contains a wealth of pictures and the full report of a survey completed by chaplains who served during the period.

Chaplains who have not received a copy of volume XII can write to the Chaplain Resource Branch, 9591 Maryland Avenue, Norfolk, VA 23511-2993; call 757-444-7665; or e-mail tnc@crb.chaplain.navy.mil.

Chaplain Martin is now at work on a subsequent volume covering the years 1958–1975 and including the administrations of Chiefs of Chaplains Rosso, Dreith, Kelly, and Garrett. Chaplains who have historical materials, including photographs, about any part of this period are urged to send them to Archivist William E. Taylor at the Chaplain Resource Branch (address above.) All materials, whether or not used in volume XIII, will be considered for inclusion in the permanent archives.



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